

An humble

supplicacion vnto God / for the
rejoycinge of hye holpe woorde / vnto the
churche of Englands / mooste mete
to be sayde in these oure dayes /
euen with teares of every
true & faythfull En-
glish hartie. ✠ Syn. 8.55.

Esa. 59.

Beholde / the Lordes hande is not
so shortened / that it can not helpe
neither is his eare so stop-
ped / that it maye not
heare. (✠)

Imprynted at Scrasburgh
in Elstis at the signe of the golde Bi-
bell / In the moneth of Auguste.
the yere of our LORD.

1554.

275395

The supplica

cions.



O moste dere/ gentle, lo. Gen. 1.
uing and merciful father, ma Sap. 8.
ker ruler, conseruer, and bu. Ioan. 1.
poser of all thinges / bothe in Psal. 95.
heauen & in earthe withoute Prou. 21.

whose will / ordinance and commaundes
met nothing is done that is done in whose
handes all the coastes of the earthe and the
hartes of princes and of all other thy bus
mayne creatures are / to be ruled / ordered
and bent / as thy godly wisdom dothe ap
pointe / from whome also, as from a most
righteous iudge, cometh prosperitie and
aduersitie / health and sykenesse, wealth &
seasones / peace and trouble, blessings and
plagues / the gift of the holy worde / and the
takinge awaye of the same / the sendinge of
faythful workeman into thy haruest / & the
displasinge of them agayn / the apointment
of godly magistrates / and setting vp of hy
poerites and tyrauntes for the punishment
of the disobedient / vngodly and stiffnecked
people: Alle fele / we fele / yea, we Englishe
men fele / O father of mercies / and God

Eccle. 11.

Deur. 28.

Psal. 148

Amos. 8.

Math. 9.

Eccle. 10.

Iob. 34.

1. Cor. 1

A 5.

of all

Ierc. 17. of all consolation) so greate a dongehill of
synne within vs such vilenes, such corrup-
tion, such vnthankefulnes, and suche dis-
obedience againste the and thy blessed wil/
that except thou haddest geuen vs a com-
Prayer. mandement to praye and also ioyned vnto
thesame a faithful and louing promise that
thou wilt heare vs when soeuer we cal on
the in the name of Iesus Christ thy derely
beloued sonne oure Lorde, and oure alone
sauoure, we neuer durste soo muche, as
once too lifte vp oure eyes vnto the, and to
approche vnto the gracious and mercifull
thou of thy diuine maiestie for a redresse
of those euils, wherewith at this present
(alas for sooth) we are miserably, yet too
thely plagued, punished and tormented.
But o heauenly father and oure moste be-
nigne and gentle Lorde, thou graciously co-
sidering bothe oure vilenes and weakenes
of conscience, haste notwithstanding geuen
vs a commandement by thy seruant Da-
uid not to feare, but frankly too fle vnto
the as vnto a moste stronge mightie and
inuiincible bulwarke, by seruent prayer in
all oure troubles, and haste also promised,
Titus. 3. not for anye woordes of righteousnes that
we haue done but for thyne exceding great
and vnspeakable mercies sake, to heare vs
and to satisfie oure requestes, sayeng: Cal
on me

on me in the daye of thy trouble and I wil Psal. 50.
Delyuer the, and thou shalt honoure me.
Here haue we poore wretches bene oure
greate comforte dothe a commaundement
of the to praye / & also a promyse that thou
wilt heare vs.

And thy moste dere and onely begotten Math. 7.
sonne commaundeth vs not onely to aske / Luce. 11.
too seke and too knoeke but he also promy-
seth that whosoever wil aske the same shall
receaue whosoever will seke the same shall
fynde and to him that knocketh it shall be Ioan. 14.
opened yea his promyse is / that whatso-
euer we are of the in his name thou wilt
gyue it vs. We be yuge encouraged and
as it were underpropped with this thy gra-
cious commaundement to praye / and loe-
uinge promyse too be hearde / are bolde at
this presente / in the name of Christe too
come vnto the merciful throne of thy godly
maiestie and before the same too poore out
the sorrowful griefes of oure most sorrowful
hartes most humbly beseching the for thy mer-
cies sake for thy promises sake for thy na-
mes sake yea for thy dere Chrystes sake
that thou turnig away thine eyes fro oure
synnes wilt behold thin holy anointed whō 1. Tim. 2.
thou hast made our media'or & aduocat for 1. Ioan. 2.
whose sake thou hast openly declarede vs fro Math. 17
the heauens that thou art wel pleased with Marc. 9

Luc. 9.
2. Pet. 1.

and for his dignitie and worthines graciously heare the lamentable petitions & humble requestes of oure broosed hartes / and troubled consciences.

Iere. 17.

Ah moste dere father / great are our miseries / but greater are our synnes / greuous are oure troubles / but more greuous are the wickednesses / whiche we moste wretched sinneres haue committed against thy fatherly goodnes / intollerable are the plagues / that be layde vpon vs / but those thow oure vnthankfulness and wicked trauinge (we frely confessed) haue we moste worthely deserved / whiche haue so ofte deserved the very tormentes of hell fyre / alas wretches that we are / and yet are we compelled euen of necessitie / for bayte is the helpe that cometh from man / yea / cursed be he / that putteth his truste in man / & maketh flesh his arme / to he for soccoure vnto the / whome we haue so ofte & so greuously offended / whose righteousness notwithstanding in punishinge sinneres when we behold we begynne to despayre and too caste awaye all hope / but when we beholde thy mercy / set forth in the precious bloude of thy moste dere sonne Ihesu oure Lorde / we take a good harte vnto vs / and setting beforre our eyes thy moste louinge / sweete and fatherly promises / in hearing vs
for

for Christes sake, we are encouraged to be-
 lieue that although our synnes be neuer so
 great and greuous / neuer so abhominable
 and intollerable / & we were neuer so wic-
 ked and filthy synners, yet for thy mercies
 sake, for thy promise sake, for thy names sa-
 ke, yea for thy deere Christes sake thou wilt
 mercifully heare vs / and graunte vs our
 earnest requestes, yea and that so muche
 the more, because the matter is not onely
 oures, but thynne also, agayns / seynge we
 come not vnto the to desyre longe lyfe, gold
 and ryches with the wicked wordlynges,
 nor yet to craue at thy hande wealth & plea-
 sure, bishoprikes and benefices, Deantries,
 Archendes and such other worldly promo-
 tions with the swinish and beastly Epi-
 cures, whose God their bellye is, but our
 humble supplication, our earnest request,
 our hartye desyre is, ouerly that thou wilt
 consider thynne owne glory, the halowinge
 of thy blessed name / the auancement of
 thy glorious kyngdom, the accomplisment
 of thy heauely wil, the honour of thy only
 begottē sonne, the setting forth of his holy
 Gospel, the purenes of the Christen reli-
 gion, the syncre preachinge of thy lyuely
 worde, the true administraciō of thy whol-
 some sacramentes, & the saluacion of suche
 as thy deere beloued sonne hath boughte

A iiij.

fram

Phil 3.

The Chris-
 tian mans des-
 yre.

Exod. 10

Patience
of the Chris-
ten comes
e realte.

from the tyranny of sathan / with the price
of hys moste precious and dere hart bloud.
(These things, these things / o heauenly fa-
ther) do we poore wretches craue and begge
at thy merciful hande. These things, these
things, even with sorrowfull grownges &
lamentable teares do we miserable captiues
desyre thee to consyder, and not so to suffer
thine aduersaries to triumphe as though
there were no God at all, no Christe, no
Gospell / no faythe, no true religion, but
whatsoeuer pleaseth the hypocrites to ex-
maunde thy people to beleue. Thou callest
thyself a ielous God, why than doest thou
suffer thy people, thy congregation, thy
flocke / thyne heritage to be thus seduced &
ledde awaye from the vnto all kinde of spi-
ritual fornication, and abhominable who-
dome by that Antichriste of Rome, that
greale Baal, that stoute Nemroth, that
fals prophet, that beast, that whore of Ba-
bylon, that sonne of perdition, and by hys
abhominable adherentes, Cardinales, Ar-
chebishops, Bishops, Suffraganes,
Archdeacons, Deanes, Priouostes, Pre-
bendaries, Commissaries, Parsonnes, Vi-
caries, Purgatorie makers, Priests, Mon-
kes, friers, Chanons, Nonnes, Anchors,
Anchresses, Pardonnors, Doctors, Scri-
bes, Officialles, Souldiers, Lawyers, Masse-
mongers,

mongers, Canonistes, Papistes, Antichristes,
Demoniastes, Epicures, Libertines,
With all the raille of beastlye hypocrites
that haue receiued the beastes marke, which
do nothing els than seeke how they may esta-
blish their Antichristian kyngdom by sup-
pressinge thy holy worde, and leadiinge thy
people into all kynde of blindenes, errours
and lyes. Thou callest thy self a Lord, and
thou sayest that thou wilt geue thy glory
to none other: nor thy prayse vnto graven
Idoles: howe cometh it then to passe
that thou suffrest thy glory so to decaye in
the realme of Englande: so many to waile
awaye thy prayse and honour by sayenge
their idolatrous and deuillish masses, by
ministeringe a sorte of Beethenish and Ze-
witic ceremonies, by prayenge vnto dead
saintes, by blottinge oute of the temples,
thy holy lawe there written: according to
thy commandement, for the edifyinge of
thy people, and by settinge up in the steele
therof Idols and Idomatices cleane con-
trary to thy blessed wordes. Thou callest
thy self a poore & a consuming fyre & threatenest
bitter destruction vnto thine aduersaries, whi-
ch suffereth thou that these Antichristes thus co-
ryle, corye, & rage against the testamēt of thy
most deere sonne, to beat downe thy trueth,
to call thy holy lawe heresy, to banishe the
preachinge of the Gospel, & for true use of

Abrahamites
doers.

Deut. 4.
Heb. 11.

the Sacramentes, & to seeke the destrucciō
of so many as busynedly loue the and thy
blessed worde.

Psal. 129.

Thou promyseste / that so many as hate
Syon that is to saye, thy faithfull congre-
gacion / shalbe confounded and broughte to
noughte, howe cometh it thā to passe / that
the wicked now flourish like the grene olyue
tree, huius in all wealth / pompe and pleas-
sure / and thy people / whome thou hast sea-
led with thy holy spirite vnto euerlasting
lyfe / are moſte miserablye treated / some
banished / some in pryson / some cruellye
murdered / but all in moſte sorrowfull mi-
series / and miserable sorrowes.

Ezec. 34.

Thou promyseste that thou wilt deliuer
thy flocke from the hande of the wicked
shepherdes / and that thou thy selfe wilt
fede them in moſte pleasant and sweete
pastures: ah good God / howe cometh it thā
to passe / that wher as before thy shepe were
fedde with the comfortable meate of thy glo-
rious gospel / by the ministratione of the godly
learned preachers / the faithfull shephear-
des are driven awaye / and a rable of rauen-
ning wolves are braide into the shepfold /
which spare not the flocke / but cruelly mur-
der / not only their bodies by imprisoning
hanging beading and burning them / but
their soules also by teaching them wicked
and

Acto. 20

and pestilent doctrine

Thy moste dere sonne / bothe promised & prophesied / that euery plante / whiche thou the heauenly father hast not planted / shal be plucked vp by the rootes / but we see it o. Math. 15. therwise come to passe in the realm of Englande. for suche plantes / as the deuill and hys chaplens had planted / were thowowe the diligence and godly ele of thy seruantes kynge Henry the eyghte / and kynge Edward the syxte / moste blessedly plucked vp / and thy holy ordinaunces agayne planted vnto the greate ioye and vnspeakeable comforte of all the faithfull. But now thowow the tyranny and blynde zeale of certayne / are thy blessed statutes plucked vp by the rootes / and set in agayn / are the damnable decrees / and crooked constitucions of Antichriste vnto the exceedinge greate grieve / sorrow and pensiuenes of all faithfull Christians. Oh Lorde God / seme these thinges matters of final importans / before the eyes of thy diuine maiesty: Can these outrageous thynges be done in earth / & thou wylke at them in heauen? Arte not thou he that kepeth Israel: But he neither sleapeth nor slombreth / sayeth the Psalmographie that kepeth Israel. Aryse therefore o Lord / why sleapest thou? Is thy eare so stopped / that thou canste nomore heare? And is thy hande
so

so thortened / that it can nomore healper. O
Lorde arise for thy mercies sake / & helpe vs.
Raste the to deliuer vs for thy name sake /
for great are oure troubles / & intollerable
are oure miseries. Ah Lorde, bouchesafe
oune again to looke doune fro heauen, & co-
syder the lamentable state of the realme off
England, & of the godly inhabitautes ther-
of / which desyre nothing so greatly / as to se
thy true honour perfectly set forth / thy holy
worde truly preached / the Christen religion
hyghly auanced / and thy holy name sanc-
tified / praysed / magnified & commended for
euer.

King Herry
the eyghre.

Ah Lorde God, heretofore in the time of
thy blessinge / thou gauest to the realme off
Englande a man to reygne ouer it / vnder
whome the churche was purged of many
enormities & great abuses, & the true reli-
gion began to haue good successe. And whā
it was thy godly pleasure too call hym fro
this vale of misery, vnto thy heauēly king-
dome, thou gauest vnto vs his soune to be
oure kynge a Prince / althoughe yonge in
yeares, & tender in age / yet aunclent in the
knowledge of the / of thy sonne Christ / & of
thy holy worde / & as another Josias / alto-
gether bent vnto to wedeout al fals reli-
gion / supersticio / hypocrisye / papistrie, &c. &
after a moste perfect manner, to set vp thy
holy

Kyng Ed-
wards the
sixte.

holy religion: & to auance the hartly fauou-
rers of the same: vnto the great & wonderfull
eternall of all Christian princes. But alas for
sorrow this most goodly & godly Iunior, this
moste Christian kyng, this noble yonge Josias
was for oure vnthankfulness & wicked ly-
uing taken away from vs before the tyme
vnto our great sorrow & unspeakable hartes
disease. Whose death was the beginning: &
is now still the continuance of all our sor-
rowes, griefes & miseries. For in the steade of
that vertuous prince: thou haste set to rule
ouer vs an womā, to whom nature hath for-
med to be in subiection vnto mā, & whō thou
by thyne holy Apostle commaundest to kepe
silence, & not to speake in the congregatiō. Ah
Lord: to take away the empire fro a mā: &
to gyue it vnto a womā, semeth to be an euil
det tokē of thyne anger toward vs English
men. For by the Prophete, thou beyng dis-
pleased with thy people: threatnest to sette
womē to rule ouer the: as people betwix-
the to haue lawfull, natural & mete gover-
nors to reign ouer the. And verely though
we fynd that womē sometime bare rule as
inōg thy people: yet do we rede that suche
as ruled were quenes, were for the moste
part wicked, vngodly, superstitious, & geue
to idolatry, & to all filthy abhominatiō: as
we may se in the histories of quene Iesabel: 3. Reg. 19
quene Athalia, quene Herodias, & such like. 4. Reg. 11

1. Tim. 2.

Esa. 3.

3. Reg. 19

4. Reg. 11

Mark. 14. O Lord God, we dare not take upon vs
to iudge any creature, for vnto the alone
are the secretes of all hartes knowne, but
of this are we sure / that since she ruled,
whether of her owne disposition, or of the
Psal. 80. prouocation of a ceriayne wyld boze, such

Acto. 23. as for too Ananias that whyghte daubed
maule we know not, thy vineyarde is bi-
terly rooted vp and layde waste, thy true re-

The clothe
of popes
too deceaue
the simple.

ligion is banished, and popish supersti-
tion hath preyed / yea, & that vnder the
coloure of the catholike church, and the
olde auncient sayth, whan notwithstanding
darkenes is not more contrary to light, nor
colde vnto heate, than their proceedings
are contrary to the truely of thy holy worde
if the practise and doctrine of the true catho-
licke church, (we speake of the Patriar-
ches and Prophetes / of Christe and his
Apostles / and of so many godly people / as
lived from Adam vnto the tyme that Anti-

1 Thes. 2 christe the bishop of Rome set vp his kyng-
dome, and exalted hym self aboue all that
is, god might be the iudge / & go for
p. For besides the geuinge of the
kyngdome / vnto the rule of a woman / O
Lord, we moste humbly beseeche the, to co-
sider that outrageous floudes of moste gre-
uous enormities, haue braste in and ouer-
flowed the realme of England vnto the vt-
ter sub-

ter subuersion of the same / except thy mercifull goodnes do the shortly helpe.

Heretofore vnder the rule of that moste Christen kinge Edward the fyrste / we were taught accordyng to thy word to fle with oure prayers vnto the alone / in all our troubles and necessities / as a Lorde pletelyfully sayd: so many as call on the. But now the Antichristiane Preachers teache / that we muste also praye to creatures that are dead / that they maye pray for vs: or els we praye vnto the inwayne / and oure prayers shal neuer be heard.

Psal. 50.
Rom. 10.

God alone
is to be called on.

Heretofore we were taught / that Christ God and man is oure alone mediatur / aduocate and intercessor. But now the priestes of Baal teach / that Mary / James / Peter / Iohn / Paule / Andrew / & we know not who / are also oure mediators / aduocates and intercessours / and that we muste call vpon them in oure troubles and aduersities / whan soeuer we will haue to do with the / namely if we will haue our matter go forward.

1. Tim. 2.
1. Ioan. 3.
Roma. 2.
Christ alone
is oure mediator,
aduocate and
intercessour

Heretofore we were taught / that the precious bloude of oure sauoure Christe is the alone and sufficient Purgatory for the synnes of all them that repēt & beleue. But now the papistes teache / that there is a purging place after this lyfe / where the

1. Ioan. 1.
Apoc. 1.
Christes
bloud is the
alone Purgatory
off the faulthful

soules

Sap. 3.
Apoc. 14

Luc. 16

Christ is one
and alone sa-
crifice suffi-
cient for ever
and ever.

Esa. 53.

Heb. 7.

9. 10.

1. Pet. 2.

Apoc. 1.

soules of the faithfull shall be miserably tor-
mented with fyre flames / till either they
them selves haue made satisfaction for all
their synnes / by suffering de w punishment
or els other in this world haue made amē-
des for them by prayeng / by synging of tre-
alles / by going on pylgrimage / by dealing
monye / by buyng the popes pardons for
their redemption / and suche lyke / whan the
holy scripture contrariwise teacheth / that
the faithfull so sone as they departe frome
this lyfe go straight wayes vnto gloꝛye / the
vnsauourful vnto euerlastinge payne & dani-
nation / as we maye see in the historie of the
ryche glotton / and of the poore man La-
zarus.

Heretofore we were taught that Christ
thy sonne and oure alone Sauour / made
vpon the aultare of the crosse / whan he suf-
fered and dyed for vs / so sufficient / perfect /
absolute and consummate oblacion / and sa-
crifice for the synnes of the people / that by
that one and alone sacrifice / grace / fauour /
mercy / forgiveness of synnes & euerlastinge
lyfe / is for ever and ever plentifully obtay-
ned of the / for so many as repent & beleue.
But now a dayes / those Baalite masse-
mongers are not ashamed to reprove that
sweete smelling sacrifice of Christe / and too
saie / that it is not so perfect / but that they
also

also muste offer Christe bp againe dayly to
their masses for the synnes of the people, &
that their oblation is a propiciatory sacri-
fice and of no les vertue strength, efficacie
might and power than the passion & death
of Christe than the sacrifice which Christe
hym self offered on the altare of the crosse.
Our Masse sacrifice save the massing pa-
pistes is propiciatory, satisfactory, expia-
tory and necessary. Ad salutem, bothe for
the quicke and for the dead. The people syn
dayly therefore must we offer sacrifice for
the synnes of the people dayly in our mas-
ses. What other thinge is this, o heauenly
father, tha to despye the death of thy sonne/
to despyse thy moste healthful sacrifice to
set at nought his whollome oblation, too
treade vnderfoote the bloude of the ever-
lasting Testament, and betterly too deface
bothe the kyngdome & priesthode of Christe,
and to erecte and set vp a new kyngdome
and priesthode of their owne, a new sacri-
fice and a straunge oblation, mueted of the
deuel, broughte in by Antichriste / confu-
med by suche as haue receaued the beastes
marke and frequented / vsed and soughte
of all that haue their porcion in that lake
that burneth with fyre and brimstone / ex-
cepte they repent and amende is not Christe
neuerlasting priest: Dothe not his priest-

O Antichrist
Rea.

Heb. 10.

Apoc. 13.

Apoc. 21.

Psal. 110.

Heb. 7.

Heb. 10

B

hooke

Heb. 13.

Altars not
tolerable
among Chri-
stians.

Christe, his
Apostles &
the prima-
rine church
used tables
at the minis-
tration of
the holy co-
mmunion.

hoode continue from generation to gene-
ration: Hath he not with one oblation made
perfecte for ever, them that are sanctified?
Are we not made holy by the offering up of
the body of Jesu done once for all? Did not
Christ after he had offered one sacrifice for
synnes, sit him down for ever on the right
hande of God, and from henceforth tarrieth
till his foes be made his footstool? Is
not Jesus Christ yesterday and to day, and
thesame continueth for ever? What have
we than to do with the sacrificing mass: ma-
gers or with their missal sacrifice? O hea-
venly father, suffer vs not to be carryed a-
bout with diuers and straunge learninge.
Moreover heretofore we were taughte
to beate downe the ydolatrous & Beethem
nith altars, which Antichrist of Rome ente-
nding to set vp a new priesthoode & a straunge
sacrifice for synne, commaunded to be buylte
up, as though calves, goates, shepe & suche
other brute beastes should be offered againe
after the priesthoode of Aaron, for the syn-
nes of the people, and to set in their steade
in some convenient place a semely table, &
after the examples of Christ, to receaue to-
gether at it the holy misteries of Christes
bodye & bloud, in remembrance that Christes
body was broke, & his bloud shed for our
synnes. But now the sacrificing so:cerers
shame

same not bothe in their priuate talke, & in
their open sermons pitely to call the Lo:
des table an Dysterboorde / & therefore haue
they taken out of the temples those semely ta
bles / which we folowing the exâples of thy
derely beloued sonne / and of the primatiue
church vsed at the ministracion of the holy
cōmunion / & they haue broughte in agayne
their bloudy & bocherly altars / & vpon those
they sacrifice & offer daily / say they that is /
they kyl / ilea & murder thy dere sonne Christ
for the synes of the people. for as thy holy
apostle sayeth: where no shedding of blood
is / there is no remissio & forgiveness of syn
nes. If thozow their massing synes be for
geuen / thā must the sacrifice that there is
offered be slayn / & the blood thereof shed.
If the massmongers therfore offer Christ
vp in their masses / a sacrifice vnto God for
the synes of the people so foloweth it that
they murder / kyl / & ilea Christ / yea / & shed
his blood at their masses / & so by this meā
we must nedes cōfesse / that bloudy altars
are more mete for such bloudy bochers / thā
honest & pure tables. But we are taughte
in the holy schriptures / that Christ once
raysed from deathe / dyeth nomore. Death
hath nomore power ouer hym. for as thou
sayest that he dyed / he died cōcerning sin once.

¶ 9.

Ans

O cruel but
chers.

Heb. 9

O murder
table

Rom. 6

Idolatrious

Masses
why they
serve.

And as touching that he liueth / he lyueth
vnto the god his father. If Christ therfore
dyeth nomore / thā do the papistes sacrifice
hym nomore. If they sacrifice hym nomore
than are they out iangling iuglers / & their
masses (serue for none other purpose / but
to kepe the people in blyndnes / to deface the
passion and death of Christ / and to mayn-
taine their idle and draffacked bellies / in al
pompe and honour / with the labour of o-
ther mens handes / and with the sweate off
poore mens browes / so farre is it of that /
they with their abhominable massing and
flinching sacrificing / put awayne the synners
eether of the quicke or of the dead / as they
make the vblearned and symple people to
beleue. Oh Lord God and heauenly father /
if thou were not a God of long sufferinge
and of great patience / howe couldest thou
abyd these intollerable injuries / & so much
detestable blasphemies / whiche the wicked
papistes committe againste the & thy sonne
Christ in their idolatrous masses / at their
Beathemish aultares:

The faishes
full oughte
to receaue
the Sacra-
ments toge-
ther / & not
the priest
alone.

Heretofore we were taughte to receaue
the misteries of the Lordes bodye & bloude
together / accordinge too the ordinaunte of
Christe. But now no communion is had
for the popish and uncharitable massing
get / vtterly abusinge the Lordes soupper /
eateth

eateth and drinketh by all alone at his idolatrous altare.

Heretofore we were taughte to receaue The faithfull ought to receaue the Sacraments vnder both kyndes. the Sacrament of the bodye and bloude of Christ vnder both kyndes, according vnto Christes institution which saith: **Drinke** of this al ye. And as the holy apostle saith: Math. 26
1. Cor. 11.
Ioan. 15. So ofte as ye shall eate of this breade, and drinke of this cuppe, ye shall remember the Lordes death tyll he come. But nowe the Romish forcerers, contrary to the ordinance and commaundement of thy sonne, the master of trueth, yea, the self trueth, and contrary to the practise & vse of the primitive church, like theues / robbers & murderers, cruelly take awaye fro thy people the mysticall cuppe of Christes bloude / for the maintenaunce of their deuylishe decre, and minister after their sorte the Sacrament of thankesgivinge to thy Christians onely vnder one kynde, yea, and that without the preaching of the Lordes death, repentance, fayth, amendement of lyfe, &c. and so make they it an idle and dumme ceremony altogether vnprofitable and withoute fruite, whiche beyng rightly ministered, is to the faythfull a Sacrament of greate joye and conforthe.

Heretofore we were taughte, that the Lordes supper, or breaking of the bread, as The Lordes supper is a

B 14. the

memorial of
Christes
deathe.

the Apostles terme it, is a memorial of the
body breaking & bloud shedding of our sa-
uour Christ, & that as we outwardly fede
of the breade & wyne, so we inwardly thro-
rough faith fede of the blessed bodye & pre-
cious bloude of Iesus Christ our Lord unto
the greate and unspeakable comforte bothe
of soule and bodye. But nowe the disciples
of Antichrist knowing that the whole glory
of their kyngdome lygheth in the fals opi-
nion & abuse of this Sacramēt in all their
scrinons & priuate talke labour, swynche,
sweate and seke all meanes possible with
tothe and nayle, with hande & foote, with
tunge and pene, with fyre and faggot, with
sweorde and halter to perswade the people,
that after they haue whyspered a fewe La-
tin wordes with one breath ouer the bread
and wyne, and haue blessed/crossed/coni-
ured and handled them after their ghostely
manner, there remaineth nomore breadde
and wyne / althoughe we bothe se, fele, and
taste very bread and very wyne, yea, & al-
though the holy scripture after the wordes
of consecratiō called the Sacramēt bread
and wyne, but saie they the bread thoro-
gh the vertue of the wordes, whiche we holye
annoynted reherse, is turned into the natu-
rall substaunce of Christes bodye, and the
wyne is chaunged into the naturall bloude

O Iuglers.

of

of Christe, onely the accidentes of breade Marc. 16.
 and wyne remayninge / whan notwithstandinge Luc. 24
 bing the holy scriptures teach vs in diuers Act. 1.
 places, that thy Christ is ascended into hea Rom. 8.
 uen, and sitteth on thy right hande, & there Ephe. 4.
 shall remayne, concerning his humanite, Colos. 3.
 till he come too iudge the quicke and the Philip. 3.
 dead. And after these Capernautes haue l. Heb. 10.
 booke to perswade the people, that the Sa-
 cramentall breade is the very true, natu-
 rall, corpoall substantiall, reall, and sensi-
 ble bodge of Christe, euen the selfsame that
 was borne of Mary the birgine, lyued vpon
 the earthe, was hanged vpon the crosse, &
 dyed for vs, than wherofe they the people
 with all reuerence and humilite to knowe
 ledge and beleue it too be their Loide God,
 theyr maker and redemer, their Sauour
 and defender / and so too faile doune before
 it, to honoure and worshippinge it, to prayse &
 call vpon it, to fle vnto it for soccoure, and
 to looke for all good thinges of it, as of the
 very true and euerlastinge God. By these
 means (O heauenly father) they bring away
 thy people thow theyr bayne, fleshy and
 sophisticall reasons, from the honoring of
 the thalone true / Imortal, vnusible & euer-
 lasting God, vnto the worshippinge of a pece
 of bread, yea, of a very idol, where as thou 1. Timo. 1.
 alone oughtest to haue al the hono: & glozy. Psal. 98.

O abhominable
 nation.

W. itij.

Q. Lord

O Lorde aryse / and lette thyne enemies be
scattered / let the also that hate the flee be-
fore the / like as the smok vanissheth / so drive
thou them away / & lyke as water melteth
at the fyre / so let the ungodly papistes perishe
and be confounded that thy people be no lon-
ger seduced / & ledde fro the way of trueth /
by their subtille and carnall imaginacions /
but that thei beyng truly taughte / may
know the too be the alone true God / and
whome thou hast sent Jesus Christ.

Ioan. 17.

Common
prayer

ought to be
in that wee
know all the
people vnder-
stande.

Heretofore we had in the temples when
we came together to praye and to geue than-
kes vnto the / all our prayers & thankcege-
ning in the luge that we vnderstode / wher-
by we receaued great comforte / & were much
edified. But now the papistes / which with
thy people to be more rude than asses / more
blinde than beetles / more ignorant than da-
sardes / that they mighte make them theys
tyding fooler and lauggyng stocks / contrary
to the usage and practise of the primatiue
Church / pea / contrary to thy commaun-
demēt geuen by thyne Apostle / which wil-
leth all thinges in the congregation too be
uttered in suche a speache as all might vnder-
stande and be edified / or els silence to be
kept / haue brought the matter to this point /
that all English seruice driven oute of the
Churches / thei haue stablised their popish
latine

1. Cor. 4.

latin service/ which the most part of thy
people vnderstand nothinge at all. And yet O. 11. 12. 13. 14.
so cruell & malicious are the papistes/ that
they enforce and with violence compel thy
people to come vnto their Romish/ supersti-
tious/ blasphemous/ and idolatrous Latin
service/ to heare it, to reuerence & honour
it with their presence, and too call it Gods
service/ whan they vnderstand not/ whether
Walls priests that there beate & mumble/
do blesse or curse/ prayse or blaspheme.
Moste cerceyn is this, that thy people are
altogether without edificatione, spende theyr
time in vayne/ & returne hom agai/ as vnclean-
ned & ignorant/ as they came thither.

Heretofore we had redde in diuer temples
euery soday, and at diuers other ty-
mes a godly and learned homely or sermo/
and certayn chapters oute of the holy Bi-
ble in the Englishe tunge/ that all the peo-
ple mighte vnderstande what was done or
sayde/ whiche gaue them occasiō to forsake
vice/ and to embrace vertue/ to lyue in thy
fayre/ and diligently to call vpo thy blessed
name. But now bothe those godly homilies
and comfortable chapters haue thynne ene-
mies the papistes banished out of the temples
vnto the great discomfort of al such as be-
faynely loue the/ and thy blessed worde/ &
in the stead of the/ they haue set by blasphe-

Homilies
in Englishe
& chapters
of the Bible

Popish big-
gest.

mous collaciōs, synging, rynging, pypling,
sensyng, holy water casting, holy breade
draling, palmes and candles bearing, crosse
kneling, bread worshipping, aspers bedding
fyre and tapers belowng, with an infinite
number of such lyke Heathen ceremonies,
that the people being occupied with suche
chyldeish trifles, long tye tradicious and beg-
garly ceremonies, myghte forget the whol-
some foode of theyr soules, which is thy
holy and blessed worde.

Math. 4.

The Lette
re in the
glasse.

Secrets fore / vpon the Sondayes & cer-
taine other dayes in the weke / we had the
Lettre reherſed amonge vs in oure Eng-
lyshe tongue euery one of vs kneling deuoutly
and hartely castinge on the for mercy and
grace. O beaully father / this was set forth
in the tyme of thy seruante kynge Henry
the eighth and continued among vs / vntyl
the death of that most godly and vertuous
pryncce kynge Edward the syxe, and a lit-
tel after vnto the synfulare reue and great
conforte of all godly and Christian harted
people. But now the subtile and fleshely
papistes haue soe bewyched the Mennes
eyes / that whalſoener her father and her
brother moste godly broughte too passe for
the anauncement of thy glory, & for the edi-
fyng of thy people, that is vtterly subuer-
ted & taken for heresye / yea and spitefullye
preached

preached agaynste in open sermons so that
this godly & mooste wholesome Letanye is
not onely taken awaye from vs / but in the
stead thereof we are compelled to go on pre-
cession following an ydell, with synnginge
Ora pro nobis, Salue festa dies, & some o-
ther vnsauourous songe vnto the greateso-
rowe and inwarde harte / breakinge of all
thy faythfull.

Heretofore, thy Sacramentes were so
ministered vnto vs that we receaued greates
conforte by them. But nowe they are so
ministered of thyse scornfulle spirituall jo-
ceres / that they are become dumme and
idle ceremonies altogether withoute edy-
fyng or profyt. For besydes that they are
ministered in an unknowen tynge / howe be
they defyled with mens tradicions / & beg-
garly ceremonies: vnto the Sacrament of
Baptisme, they putte heathenish rites and
wicked conuincations. For Baas prieste
before the chyld can be baptised, bewyt-
cheth the water / smiteth the church doore,
conuinceth the deuyl out of the poore yonge
Infant / bespueth the chyld with his vile
spittle and stynking flaueringe putteth salt
in the chyldes mouth / smereth it with grea-
se & vnsauour oyle / &c. And withoute these
apptoyes, they make the people beleue
that the baptisme is nothing worth. Ad good

Sacramentes
scornfully mini-
stered.

The Sacra-
ment of Bap-
tisme.

Lord / is

is this any other thing than a playne lau-
gbing to scorn of thy dere sonnes institucio:
Do these papistes by adding their beggarly
ceremonies anye other thinge than set thy
sonne Christe to schole and auance theyr
owne fleshy imaginaciō aboute the myste-
rye of the Lorde Christe

The Sacra-
ment of Christ
his body &
bloude.

The Sacrament also of thy dere sonnes
body & bloude: howe haue the aduersaries
prophanated and defyled: thy sonne bothe
before and after the ministracion of the Sa-
crament preached vnto his disciples. The
papistes preache nothing at all. Thy sonne
spake the wordes of the institucion openly
in that tunge, that all the disciples vnder-
stode. The papistes utter all thinges in a
straunge language/yea, and that so softly
that they scarce heare the selves. Thy sonne
ministered the Sacramentes without put-
ting on of any disguised apparel. The pa-
pistes decke them selves lyke hycke scorner
in game players garmentes. Thy sonne mi-
nistered the Sacrament sitting at the table
with his disciples. The papistes stande at
the altare, and geue the bread and wyne
to the people kneeling. Thy sonne gaue the
Sacramental bread to the disciples in their
handes saying: Take, eate. The papistes
thrust the bread in to the people mouthes as
though they had not so muche witte as to
fede

A compari-
son betwene
Christe the
papistes, in
the ministra-
cion of the
sacrament.

feede them selves. Thy sonne ministred the
Sacrament of hys body and bloude vnder
bothe kyndes to hys disciples. The papis-
tes do minister it to the laye people onely
vnder one kynde, and like theues steale the
other awaye from them / and reserve it to
them selves alone. Thy sonne brake the Sa-
cramental bread. The papistes doe not, ta-
kinge of the bread / as Christe and his Apo-
stles and all the primitive church did for
to declare the misterie of Christes bodye
breakinge on the aultare of the crosse for
oure redemption, but they putte into the
peoples mouthes a littell lighte wbyghte
wafer cake, speaking to them a fewe wo-
rdes in Latin, whiche they vnderstande not.
Thy sonne did appointe the Sacramentall
bread to be broken and eaten. The papistes
kepe it whole, and hange it vp in the pyre,
yea, and carreye it about for a pageaunte in
their idolatrous popish / pompous proces-
sions. Thy sonne instituted the Sacrament
to be a memorie of hys bodye breakinge
and bloude shedding. The papistes teache,
that the bread and wyne is turned into the
naturall bodye and bloude of Christe God
and manne / euen the selfesame bodye that
was borne of Marye the byrgine, fleshe,
bloude and bone, so that there remaineth
neither bread nor wyne, although the holy
Scripture

Bread and
wyne re-
main in the
Sacrament
after the
wordes of
consecratio

Transub-
stantiation.

Scripture affirmeth playnely, that this is
bothe bread & wyne remaining the doctors
of the Christen primatiue church testified
thesame in their writings / the Greke
church and fro the Apostles tyme unto this
daye haue so receaued & beleued. utterly de-
nying the popish article of transubstantiatio,
reason also & all the senses of man testifie
that there remaine both bread and wyne,
after the wordes of consecration / as they
use to terme them yea and experience tea-
cheth / that if the Sacramentall breadde
be longe reserved it will corrupte / putrefie
moulder & rotte and be full of wormes /
and the wyne likewise / will chaunge the
colloure and waresoure. O heauenly fa-
ther / such corruption can not chaunge too
thy deere sonnes body & blood, which is in-
corruptible & immortal sitteth on thy right
hand & raggeth with the glory for ever
& euer. This Antichristian doctrine / o blef-
sed Lorde / was not knowen in thy holie
Church buttill pope Nicholas, pope In-
nocent, pope Urbane, frere Thomas, and
suche other ministers of Sathan / partely
with their tyrannye, and partely with
their sophistrie / as their apyshe adheren-
tes doo now agayne in this oure dayes,
broughte it in, and compelled the Christia-
ns with fyre and sword, to beleue this
there

they: monstrous opinion / for the mainte-
nance of their bellye kyngdom / although
it be neuer so muche contrary too the arti-
cles of our fayth / and too the doctrine of
the holy scripture / and of all the auncient
writers. Thy sonne at his supper / willed
the Sacramentall bread and wyne too be
eaten and dronken for a remembrance off
that one / and alone sacrifice / whiche he of-
fered on the altare of the crosse / for the syn-
nes of the people. The papistes in their reo-
lutions and abhominable masses make of
the Sacrament a propitiatorie / expiatory
and satisfactory sacrifice for the synnes off
the people / necessary Ad salutē / affirming
that their acte in the masse is of equal price /
dignitie / vertue / myghte / efficacie and po-
wer before the eyes of thy diuine maiestie
with the moste healthfull and swete sinel-
lyng sacrifice / that thy sonne offered on the
altare of the crosse / whā he gaue hi self vnto
the death for the synnes of the people. Thy
sonne ordayned the Sacramente too be a
signe and token of loue / whā the godly come
together to eate all of one bread / & to drinke
all of one cuppe. The papistes make it a
Sacramente of dissencion / discorde and de-
bate. for if anye will not agree too
they: fleshe / wycked and deuylslike
opynyon / confessynge they: erreure off
transubstanti-

O intoleran-
ble blaspho-
mie.

transubstantiatiō, and affirming that the
bread and wyne is the very naturall bodye
and bloude of Christe God and man / and
therefore oughte too be kneled vnto / wor-
shipped / honored / and called vppon as the
only true / lyvinge and immortall God /
they falle oute with them / they calle them
heretykes / they persecute them / they ap-
prehende them / they imprisonne & burne
them without mercy. And as the wicked
papistes prophane and unhallowe these
twoo aforesayde holy Sacramentes / so do
they like fyllthye swyne despyle all other mys-
teries / that thy sonne Christe hath ordai-
ned with reuerence to be vsed in thy church.

Joan. 4.
1. Tim. 2.

Praiser.

Oh Lorde God and our heavenly father /
therefore we were taught too worship the
in spirite and truelhe / and too praye vnto
the enery where / lyftinge vp pure handes
without wrath or doubtinge. But now
the papistes teache vs to praye vnto the
vnto all the cōpany of heauen with boyng
and bleatinge in the quyre / with playng on
the organs / with sayeng ladies psalters on
beades / with mumblinge ouer certayne
prayers in the tūge that we vnderstande
not.

God alone
forgiveth
sinne.

Heretofore we were taught / that thou
alone forgivest vs all our synnes / when so-
uer we earnestly repent / and vnfeignedly
turne vnto the / But now the papistes
teache /

teache / that they also haue power too for. **Esa. 43.**
geue synnes / and that oure synnes can not **Marc. 2.**
be forgotten / excepte we confesse them vnto **Luc. 5.**
the priests with all circumstances.

Heretofore we were taught to looke for
all saluacion of the soules saythe in the
bloude of Christe. But now the papistes
teache vs to looke for saluacio in our owne
good workes / in the intercession of sanctes
in prayers and merites of synners by
pottites and beasty belligobbes in ceremo
nies in will workes in tradicions of men in
holy bread / holy water / holy candel / holy
palmes / holy ashes / latine seruice / idola
trous masses / superstitious Diriges / trise
linge trentalles / popishe saytings / belles
beades / &c.

Faith onely
iustified.

Abominas
cions.

Images not
collerable
in the scriptures
of the Chris
tians.

Heretofore we were taught to caste out
of our temples the Idols and Idomettes
wherewith many committed spiritual who
dome and rane an whoring and to garnish
the church with the holy scriptures / that
the people might learne to knowe to feare
the. But now the vngodlye papistes haue
brought the matter to this pointe that the
sentences of thy blessed lawe are blotted / &
bitterly wyped out of the temples / & Idols
are there placed manifestly and directly
agains thy blessed commaundemente /
which thy enemies call laye in es Calenders

Exod. 20.
Leuit. 19.
Deut. 5.
Calenders 7. 11.

by bookes, as though o Lorde God/ the peo-
 ple might soner be brought vnto the know-
 ledge of the by looking on deformed stockes
 & stones, than by reading thy holy & blessed
 worde. Thy sonne & our saviour Christ co-
 maundeth vs to searche the scriptures, and
 not to beholde Idols and **Idolmettes**. He
 that is of god, sayeth he heareth the word
 of god. He sayeth not he that is of god ru-
 eth vnto Images, & seeth what goodnes he
 can pycke out of the. Agayne he sayeth: My
 shepe heare my voyce. He sayeth not
 my shepe hath a dellyght and pleasure too
 beholde dayne Idols and mahounde lyke
Idolmettes. Thy seruant Dauid calleth
 them blessed, that searche thy testimonies
 and haue a pleasure too studie in thy lawe
 daye and night. for thy holy worde is only
 the booke, wher in thy people ought to looke,
 and not dumme Images & carued Idolles,
 which are cursed of the in thy holy law, yea
 & the makers of them also. Ah Lorde God/
 they that haue this procured, that thy holy
 worde should be wyped and blotted out of
 the churches, is it not to be thoughte, that
 their names are blotted and wyped out of
 the booke of lyfe also? Yea, is it not too be
 thought that such Antichristes wold gladly
 haue bothe the, & thy holy worde, yea, & thy
 blessed name so blotted & wyped out of all
 mens hartes, that thou mightest neuer be
 remembered

The holy
 scriptures
 wyped out
 of the tem-
 ples, & idols
 placed.

remembered more; but that they and they:
beneuall decrees might alone raggie, rale/
ruffle and triumphe, making all men enen
from the hyghest to the lowest their mise-
rable captiues & wretched bond slaues: 3e
maye right wel be sayde vnto them, as our
sauiour Christ sayd vnto the wicked & styf-
necked Jewes: Be that is of God, heareth
the worde of God. Ye therfore heare it not,
because ye are not of God. Again, ye beleue
not because ye are not of my thepe. Ah Lord
these chyldren of Belsall haue forsaken the
thalow fountayne of lyuely water / & they
haue dygged to the selfs puddels, yea, vyle
& dyrtie puddels, that are able too holde no
water. They are such people, as cōtinually
prouoke the vnto anger. They are lyeg chyl-
dren yea, such chylde, as will not heare the
law of God. They say to the preachers, loke
oute of the scriptures no good lessōs for vs.
And to the godly lerned they say, tel not vs
those thinges that are right, neither rebuke
our wickednes & ydolatry, but sprake vnto
vs pleasant thiges, & such as we delight too
heare. Tel not vs of gods anger, iustice & iud-
gemēt againste the synnecked idolatōrs, but
preach vnto vs fable thinges, fables, lyes, er-
rors, falscs liues out of the golde leged nar-
ratiōs out of the festiual, crīples out of Vi-
tas patrū, authorities out of sermons Dormi

Ioan. 8.

Ioan. 10.

Iere. 5.

Esa. 30.

The doctrine
of the pa-
pists.

mens traditions laudable ceremonies, comendable customes, holpe rites, aunciente vsages, good ententes, iustificacion of wordes, transubstantiation, the corporall presence of Christ, in the Sacramente of the altare vnder the accidentes of bread, &c.

The propiciatory sacrifice of the masse, the receauinge of the Sacramente vnder one kynde, contrary to Christs institution, auricular confession, &c. Treade oute of the waye, go out of the pathe, awaye with the holy one of Israel from vs. We are weary of hym. It greueth vs to remember hym. We can neyther abyde hys word truly preached, nor yet his lawes writte in our churches. Dute with the scriptures, & in wyth the Idols and Sawnettes. O Lord God, are not these the Heathen, that haue brasht into thyme heritage, that haue defyled thy holy temple, and made Ierusalem an heape of stones: haue mercy on vs, o Lorde, haue mercy on vs.

Psal. 79.

The confir-
mation of
chylidren.

Heretofore, we were taughte so to bring
bp oure chylidren in the principles of Chri-
sten religion, that when they should come
to be confirmed of the bishop, they mighte
be able to saye the articles of the fayth, the
Lordes prayer, and the ten commandmentes
and to aunswere to such questions, as
are contayned in that booke Catechisme,
whiche

which was appointed to be learned of every
chylde/ before he were brought to be cōfyr-
med. But now the papistes saye to such as
are witnesses of the chylde's baptisme: Ye
are bounde by the order of our mother the
holy church to se that this chylde be cōfy-
med so soone as is possible/ or as soone as ye
heare that the bishop cometh within foure
myles of this towne/ without any furder
delaye. Of the thinges containyd in the
godly Catechisme so; the righte institucio
of the chylde they make no mencion. And
what is the confirmation of the chylde/
that is used at thys present/ but playn sorce-
rye/ deuilerie/ wythcraft/ iuglinge/ leger-
demayne/ and all that nought is. The Bis-
hop mumbleth a fewe latin wordes ouer
the chylde/ charmeth hym/ crosseth hym/
smeareth hym with stinkinge popish oyle/
and tyeth a linnen bonde about the chyl-
des necke/ and sendeth hym home. O Lord
God, what a confirmation of the chylde's
fayth is this? Yea/ rather what a delusion
and mocking is this of the godly auncient
custome/ in confirming chylde's.

Heretofore we were taughte to bringe
bp oure chylde in the knowledg of the
thy sonne Christ/ that euen from the very
cradles they might be instructed in thy ho-
ly mysteries, & learn to feare the, to beleue

The Cate-
chisme doeth
in Latin &
in English.

mens traditions laudable ceremonies, commendable customes, holpe rites, auncient vsages, good entreaties, iustificacion of wozkes, transsubstantiation, the corporall presence of Christ, in the Sacramente of the aultare vnder the accidentes of bread, &c. The propiciatory sacrifice of the masse, the receauinge of the Sacramente vnder one kynde, contrary to Christes institution, auricular confession, &c. I reade oute of the waye, go out of the pathe, awaye with the holy one of Israel from vs. We are weary of hym. It greueth vs to remember hym. We can neyther abyde hys word truly preached, nor yet his lawes writte in our churches. Oute with the scriptures, & in wyth the ydols and Idolmettes. O Lord God, are not these the Heathen, that haue brasste into thynne heritage, that haue defyled thy holy temple, and made Ierusalem an heape of stones, haue mercy on vs, o Lorde, haue mercy on vs.

The confir-
mation of
chyl dren.

Heretofore we were taughte so to bring vp oure chyl dren in the principles of Christen religion, that when they should come to be confirmed of the bishop, they mighte be able to saye the articles of the fayth, the Lordes prayer, and the ten commaundmentes, and to answer to such questions, as are containyd in that booke Catechisme, whiche

which was appointed to be learned of every
chylde before he were brought to be cōfyr-
med. But now the papistes saye to such as
are witnesses of the chylde's baptisme: Ye
are bounde by the order of our mother the
holy church to se that this chylde be cōfyr-
med soone as is possible / or as soone as ye
heare that the bishop cometh within seue-
nyles of this towne / without any furder
delaye. Of the thinges containned in the
godly Catechisme for the righte instructiō
of the chylde they make no mencion. And
what is the confirmation of the chylde
that is vsed at this present / but playn soe-
rye / deuile-rye / rotychcrafte / iuglinge / leger
demayne / and all that nought is: The Bis-
hop mumbleth a fewe latin wordes ouer
the chylde / charmeth hym / crosseth hym /
smeareth hym with smearinge popish oyle /
and tyeth a linnen bonde about the chyl-
des necke / and sendeth hym home. O Lord
God / what a confirmation of the chylde's
sayth is this: Yea / rather what a delusion
and mocking is this of the godly auncient
custome / in confirming chylde's

Heretofore we were taught to bringe
bp oure chylde in the knowledg of the
thy lone Christ / that euen from the very
cradles they might be instructed in thy ho-
ly mysteries / & learn to feare the / to beleue

The Cate-
chisme both
in Latin &
in English

Sap. 5.

Catechisme
condemned
for heresy.
Articles fro
the Quene

Exples of
bringyng vp
children.

in the / to love the / to pray unto the / to be
thankfull unto the / to frame theyr whol
lyffe accordyng to thy blessed lawe / that
they myght serue the theyr lord god in ho-
lynnes & ryghteousnes all the dayes of theyr
lyfe. And for this purpose had we setfo, the
a godly & learned catechisme bothe in latin
& in Englyshe wherin our longe ones wer
moste vertuously brought vp unto the gre
ate ioy of theyr parentes the singulare con
fort of al godly Christians & the wonder
ful increase bothe of thy glory & of all god-
lynnes & vertue. But now the wicked Pa-
pistes, wyche alway deale extremly wythe
the ryghteous and take away theyr labou-
res, haue condemned that Christian & hate-
full as heresy, & haue procured certayn
Antichristiane articles from the Quene /
wherin among to many other / a strenght
comandement is gotten, that chyldren shuld
so be brought vp that they myghte learne
to heape the Priests say masse wyche mass
is the very fontayne and heade spryng
off all idolatrye and spirituall whoredome.
Ah lord God / thy serbants bothe in the
olde and newe testament broughte vp theyr
chyldren farre other wyse / as the histories
of Abraham / Isaac / Jacob / Daniel / Tobie /
Mazathias / the parentes of Susanne &
of Timothe / Philippe the Euangeliste / and
suche

suche other do declare, And thy holy com-
mandment is not that Pasteres shuld bring up
theyr children in learnynge to healepe an Ja-
lalous Priest to say his abhominable &
blasphemous masse, but to knowe the thy
lorde God, to beleue in the, to feare & loue
the, to call vpon thy blessed name, to bethac-
kefull vnto the, and to fasson theyr lyffe ac-
cording to thy holy worde & commandment.

Heyt of for we wer taught that it is law Of the mar-
full for every manne be he Byshoppe / Prie- age of Prie-
te, Deacon, Monke, frere, Chanon, Heri tes.
mite, or any other, that haue not the giste
of continence, to take vnto hym a ffaythe
full yoke fellowe, and with her to marrye
in thy feare, and to possesse his owne vessell .1 Thes. 4
in holynes & honore, as thyne holy apostle 1 Cor. 7.
saythe, to auoyde fornication let every ma .Heb. 13.
haue his owne wyffe, & every woman her
owne husband. Agayn / marriage is hono-
rable amonge all menne and the bedde vnde-
fyled. But whome mongers and adulterers
God shall iudge. But now the wycked
Papistes those lecherous lubbers, those fyl-
thy fornicators, these abhominable adul-
terers, those synning Sodemites, those
carnal corruptedours of maydes, wyffs, & Papistes.
wydowes, those deuylythe despisers of all
shamefastnes chastite & honeste, those mo-
strous maintainers of all licentious luyng,
whorehous & dishoneste, L. 4. and

The first
of the cruell
papistes, in
denorcinge
priestes and
their wyues.

Repente y
wicked
blasphemers
of honorab
le marriage,
& take
four vij,
nes againe
ynto you.

and those synnefull synches of all fylthy &
lothesome abhominacions haue broughte
the godly and lawefull marriage of minist
sers, and their wyues vnto this poynt,
that it is now counted whozdom. The
faythfull housbandes are taken for whoz
mongers, and their honest wyues for who
res. Yea, vnto suche an heyghte is their fu
rious madnes and madde furye growne,
that they againste all right and conscience,
against all truely and honestie, do not only
moste wickedly denoꝛce them, but they also
cruelly compell dyuers of the ministers,
whiche are faynthearted, and where, as it
seemeth but tyme linges, seruing rather the
time, as the manner of the worldlinges is,
than makyng in thy feare, to do open pe
naunce before the people, and to confesse (o
the to much corrupt manners of this syn
nefull worlde) that their marriage was no
marriage but playn whozdom. And there
those fylthy hogges, whiche are returned
vnto their bosome moste wickedly couche
and knele doune before the people, and bes
sege them to forgeue them, and promise that
they will neuer more come in their wyfes
company, but fro hensforth lyue like good
and catholike men, accordinge to the orden
of their holy priesthoode, that is to saye, ab
stayne from honorable wedlocke, & despyle
them

them selves with all kynde of who; dome /
vncleannes and dyhoneste. Ah Lorde God, Lettir. 11.
thou commaundest thy priestes in the olde Eze. 44.
lawe not onely too marrye, but thou also
appointest them what wyues they should
marrye, whiche thinge thou woldest not
haue done, if the marryage of priestes had
bene soo vile and detestable a thinge in thy
sight as the wicked & fylthy papistes make
it. In the newe lawe also the men whome
thy welbeloued sainedid chose in this vale
of misery to be his disciples and apostles,
to be the preachers of his glorious Gospell,
and the administrators of his holy Sac-
ramentes, were not fleshely botaries as
the papistes are but honest and godly mar-
ried men lyvinge with their wyues, accor-
ding to thy holy ordinaunce and bringyng
up their chyldren in thy feare and after the
doctrin of thy blessed worde. Neyther dyd
the apostles put awaye their wyues after
they were called vnto the ministry, as the
lyenge papistes for a colour of their fowle
lyfe do mosse falsly sayne, but they contin-
ued with their wyues louingly & faythe-
fully, tyll death departed them, as we may
se in auncient histories, and as it may easily
be gathered of the manifest wordes of the
holy scriptur. Haue not we power, saith
the apostle, to lede about a syster to wyse / 1. Cor. 9.

A b.

as

Ecd. hist.
lib. 3. ca.
30.

1. Pet. 3.

Philip. 4

as wel as other apostles / & as the brethren
of the lorde and Cephas: Ether only 3 and
Barnabas haue not poure this to do: Here
is it evident / that thapostles of Criste did
not oly not put away their wyues after they
were called vnto the minisierre / as the fals
apostles fable but they also led their wyff
es about with them / as theye went abrode
preachyng the gospell of crist. Reede we not
that S. peter continued with his wyfe vntyl
her dyeng day / and that whan he was
ledde vnto the place of execution to suffer
deathe for cōfessyng Chziste to be God / S.
Peter her husband folowed her / exhorted
her to be stronge in the faythe of Chziste / &
sayde vnto her: O wyffe / remēber the Lorde
de: oh wythe whatso: heade durste Peter
haue exhorted men to dwel in howse toge-
ther with the theyr wyffes accoꝝdyng to their
knowlege / if he contrary to his knowledge
had putte away his wyffe. Saythe what
face coulde thapostle. s. Paule haue made
mēcion of his wyffe / callyng her his faith-
full yoke fellowe / & despyryng her to healepe
the women / whiche laboured with him
in the gospell / if he beyng vnfaithfull had
putte away his wyffe cōtrary to his pro-
mise & the lawe of God: If thapostles had
putte away theyr wyffes after they were
called vnto the minisierre and preachyng of
the Gospell

howe durste Paule haue bene so bolde / as 1. Cor. 7.
to wyghte vnto the Corithians, that thei
ledde theyr wyffes aboute wih the cheme &
Yea / iff thapostles had putte awaye theyr
wyffes / howe coulde they haue exhorted
other men accordyng to the lawe of God /
to forsake father & mother & to cleue vnto Gen. 2.
theyr wyffes / & no man to forsake his wyfe Mar. 19.
for any cause excepte it befo: fornication. Mar. 5.

This their for is but a shadowe of the fil-
thyre Papistes to blynd the eyes of the sim-
ple and igno:ate. furthermore all the holy
Bishoppes and ministers of the primatiue
chirche were married mene / or at the least
were at libertie to marrye / if they wolde .

Agayne / the Priestes among the Grekes
euen from thapostles tyme vnto this day
haue euer bene at libertie to marrye / ney-
theyr is theyr ministerye thefro: the les
esteemed of the godly / whiche are perswaded
by the worde of God / that wedlocke is ho- Hebr. 13.
norable among all mene & the bedde vnde-
fyled. The maryage of Priestes was neuer
for bydden in any place tyll Antichriste off
Rome broughte it to passe / partely by the ti-
rany of the seculare poynt / and partely by
flatterynge wordes graūtyng Priestes concu-
bines & whores in stead off their lawefull
wyffes / whō for a perely pēsiō they may at
their pleasure etheyr hepe fill or putte aw-
aye / & take a newe. Bu to

1. Tim. 4

Paul's prop
hecies ful
filled.

But o heauenly father, as thy faithful ser
uaunt Paule prophesied longe before / soo
is it come to passe. The spirite speaketh eui
dently / sayeth he / that in the latter dayes,
some shall departe from the saythe, & shall
geue hede vnto spirites of error and deuili
sh doctrine of them / whiche speake fals
thorowe hypocrispe and haue their consci
ces marked with an hote yron, forbiddinge
to marrye. This prophete is fulfilled in
that Antichriste of Rome, and in his who
rish generation. For they alone forbid mar
ryage / which thing neither Jew, nor Turke
nor any infidel besydes dothe. Neither can
the papistes wyffe of this prophete / from
them vnto certayn heresykes, which bitterly
condemned marryage. For the holy Apostile
prophesieth of such as forbidde marryage,
and not of them that bitterly caste away &
condemne marryage as a thing altogether
uncleane and vnnete for a Chastien man.
They therfore that forbid the marryage of
priesres are by the iudgement of the mooste
worthy apostile / yea / of the holy Ghoste, de
parted from the saythe / and geue hede too
the spirites of error and deuili sh doctrine
of them / whiche speake false thorowe hypo
crispe / and haue their conscience marked
with an hote yron, be they Popes, Cardi
nalles, Bischoppes, Emperours, Kynges,
Quenes,

Queenes Dukes or any other. Swifte da-
uacion bring all suche vpon themselves/ ex-
cept they shortly repent.

Heretofore / we had suche shepherdes / Godly Bils
sheps and
faithfull
preachers.
as were tender fosters of thy flocke. They
cherished and made much of thy shepe. For
suche as were weake / they tenderly cheris-
hed / the syke they healed / the broken they
bounde vp together / the outcastes & suche
as ranne astraye / they louingly broughte
home agayne / the losse they diligently sou-
ghte and restored them too the shepfold.
None of thy shepe did they willingly suffer
to perishe. Euen as a nurse amōg her chy-
dren / so lyued they amonge thy people. Not
with the soure leauen of the Phariseys /
but with the heauenty Manna of thy bles-
sed worde did they fede thy flocke. Neither
did they geue thy shepe drinke of the stin-
king and dyrtie puddels of mens tradicions /
but of the fountayne of that lyuing water /
which springeth vnto euerlasting life. But Ioan. 4.
Vv. 13. 14.
shephards
des.
nowe the shepherdes / yea / rather the wol-
fes / which are braile into thy shepfolde / &
with violence haue vnjustly thrust out the
faythfull and fatherly pastores out of their
turies / are lordely / cruel / bloudthirsty / ma-
licious and spyteful agaynst thy shepe.
They are such wolfs as spare not the flocke
but scatter & destroye the flocke. They are
thieves /

Act. 10. theues/robbers/murtherers & soule flayers.
 Ioan. 10. they fede the selues with the fattest & clothe
 Excc. 34. the selues wythe the syneste wolke, but the
 floche they noyrythe not the foode/wherewith
 they pasture the shepe, is the drownynged
 and idle imaginations of Antichriste. Inste-
 ed of the peachyng of the lyuely worde/the
 fede the floche wythe the latin mumblinges/
 wythe dume Images wyth vethynge ce-
 rymonies wyth bayne syghtes/and suche
 other appyl toys. Insted of the ministraciō
 of the holy and blessed Communion the fede
 the shepe wythe the vile synchyng/abhomina-
 ble deulyke/blasphemous & Idolatryous
 Masses. And vnto thes vnwholsome and
 pestilent and poysonfull pastures the dry-
 ue the shepe, wyll they nyl they. & if any of
 the floche refuse to come and taste of those
 their pestilent poyson & poyson full pestilences/
 hym they accute to appere tefor that grete
 wolfe/whose face is lyke vnto the face of a
 the beare that is robbed of her yonge ones/
 whose eyes continually burne wythe the vn-
 quenchable flames of the deadly cocharite/
 whose teethe are lyke to the venomous te-
 thes of the rampyng lyon/whose month is
 full of cursed speaking & bitternes/whose
 tōg speaketh extrein blasphemies agaynst the
 & our holy auncited/whose lippes ar ful of
 deadly poyson/whose throte is an open se-
 pulchre/whose breathe smelleth & bloweth

The descrip-
 tiō of a cer-
 taine heade
 of wolfe chid-
 de is a Bish-
 opes reche-
 re.

Psal. 9.

out threatenynge & slaughtering agaynst the bis Psal. 5.
ciples of the Lorde, whose harte with- Acc. 9.
out ceasing imagineth the wickednes whose
handes haue a delighte to be embayed with
the blood of the Sainctes, whose fete are
swifte to shed blood, whose whole manne
bothe body & soule go alwayes by & down
mynynge of myschyff. This wolfe o Lorde Psalm 13
/ is so arrogate, haughty and proude, seying
the gouernemēt of the whole Realme is co
mitted vnto hym, that he hath caste awaie
all feare of the. He maketh the booke off bys
awne witte learyng & pollicy. His way-
es are alwaye sylthye, thy iudgements are Psal. 7.
farre out of his syght, he despyeth all his
enemies. For he saythe in his harte, tyme,
I shal neuer be caste downe, they shall no
harme happen vnto me. He setteth the lur-
king like a lyon in his denne, that he maie
prinely murder the innocent & sucke bys
blood. O han suche o Lorde God, as will
not odeye their popish and deuyls proce-
dyngs, are broughte before that greuous
toyls, they are miserably tauled, moched,
schorned blasphemed, as thiderely beloued
sone was in Bisshope Caiphas house, and Mar. 16.
afterwarde cruelly committed to presd to the Mar. 14.
towre, to the flete, to the marshalses, to Luc. 22.
the Kynges beche, to the Counters, to Lol-
lards towre, to Newgate str.

There

Psal. 10.

Where they are kepte as shepe: in a pynne
folde appointed to be slayne. And as thys
cruel & bloudy wolf dealeth with the poore
lambes, even so do the residue of that letche
rous littance. He with all other of that wol
fythe kynde, hunger and thyrstie nothing so
greatly, as the deuouring of the bodies, and
thesucking of the bloude of thy poore and
innocent lambes. Ah Lorde, whyle the vni
godly haue the ouerhande, the poore are
more wretchedly habled. They are prayes
vnto the wolves. Arise therefore, o Lorde
God lyfte vp thine hande, and forget not
the poore, whiche geueth them selfe ouer
into thy hande, and committeth hym vnto
thy defence. Break thou the arme of the
vngodly and malicious, search out the wic
kednes, whiche he hath done that he maye
shortly perishe from the lande of the liuing.
Suffer thy shepe nomore to be thus mise
rably scattered, rente, torne and deuoured
of these moste cruell/greuous, and insatia
ble wolves. Remember this thy promise:
Beholde, I my self will vpon the wepeher
des, and requyre my shepe from their han
des, and make them cease fro feeding of my
shepe, yea the shepherdes shall fede them
selfe nomore. for I will beliger my shepe
out of their mouthes, so that they shal not
deuoure them after this, &c. Beholde, I
will

Eze. 34.

Beholde I will looke to my shepe myself
and seeke them. Like as a shepheard among
the flocke leaue the after the wepe that are
scattered abroad. Euen so will I seeke after
my shepe and gather them together out of
all landes. I will bringe them into their
owne lande, and fede them vpon the moun-
taines of Israel by the riuers, and in all the
places of the countrey. I will fede them in
a righte good pastures, & vpon the hye moun-
taines of Israel shall their foldeste. There
shall theye lye in a good folde and in a faste
pasture shall theye fede euen vpon the moun-
taines of Israel. I will fede my shep myself
& bring them to theyr rest, sayeth the Lorde
God. Suche as be lost, will I seeke, suche as
go astraye, will I bringe agayne, suche as
be wounded, will I brynde vp, & suche as be
weake, will I make stronge, & suche as be fatts
and well thynge, thesse will I preserue, &
fede them with the thyng that is lawfull
at. I will helpe my shepe so that theye shall
nomo:e be spoyled. I will make a covenant
of peace with them, & dryue all euyl beastes
out of the Lande, so that they maye dwelle
safely in the wyldernes, & sleape in the woods.
Good fortune and prosperite will I gyue
them, & vnto all that be rounde aboute my
hyll. A prosperous winter & a rayne will I
sende them in due season that the trees in
the woods

Psal. 10.

Where they are kepte as shep: in a pynne
folde appointed to be slayne. And as thys
cruel & bloudy wolf dealeth with the poore
lambes, euen so do the residue of that letche
rous licture. He with all other of that wol
fythe kynde, hunger and thyrste nothing so
greatly, as the deuouring of the bodies, and
thesucking of the bloude of thy poore and
innocent lambes. Ah Lorde, whyle the un
godly haue the ouerhande, the poore are
more wretchedly handled. They are prayes
vnto the wolves. Arise therefore o Lorde
God, lyfte vp thine hande, and forget not
the poore, whiche geueth them selfe ouer
into thy hande, and committeth hym vnto
thy defence. Break thou the arme of the
ungodly and malicious, search out the wic
kednes, whiche he hath done that he maye
shortly perishe from the lande of the liuing.
Suffer thy shepe nomore to be thus mise
rably scattered, rente, torne and deuoured
of these more cruell/greuous, and insatia
ble wolves. Remember this thy promise:
Beholde, I my self will vpon the shepher
des, and requyre my shepe from their handes,
and make them cease fro feeding of my
shepe: yea the shepherdes shall fede them
selves nomore. For I will deliuer my shepe
out of their mouthes, so that they shal not
deuoure them after this. Beholde, I
will

Eze. 34.

Beholde I wille looke to my shepe my selff
and seke them. Like as a sheppherde among
the flocke seeketh after the wepe that are
scattered abroad. Euen so wil I seke aftere
my shepe and gather them together out of
all landes. I will bringe them into their
owne laude. and fede them upon the moun
taines of Israel by the rivers. and in all the
places of the countre. I will fede them in a
righte good pastures / & upon the hye moun
taines of Israel shall their foldeste. There
shall they lye in a good folde and in a fatte
pasture shall they fede. euen upon the moun
taines of Israel. I will fede my shep my selff
& bringe them to theyr rest sayeth the Lorde
God. But he as he lost wil I seke. suche as
go astraye wil I bringe agayne. suche as
be wounded wil I hynde up / suche as be
weake wil I make stronge. suche as be fatte
and well lykynge. thesse wil I preserve. &
fede them with the thyng that is lawfull
etc. I will helpe my wepe so that they shall
nomo.e be spoiled. I will make a covenant
of peace with them / & dryue all euyl beastes
out of the Lande. so that they maye dwelle
safely in the wyldernes. & sleape in the woods
. Good fortune and prosperite wil I geue
them. & vnto all that be rounde aboute my
hyll. A preffperous trewe & rayue wil I
sende them in due season that the trees in
the woods

the woode maye bring forth theiſe frutes /
& the ground hit increaſe. They ſhall be ſaff
in the lande and ſhall knowe. That I am the
Lorde / whiche haue broken their yoke, and
deſpured them out of the handes of thoſe /
that heylde them in ſubiectiōe. O Lorde.
God & our heuēly father haue pitie on thy
poor afflicted & ſcattered flocke / & accordyng
to theiſe thy louynge & fatherly promyſes
deale with thy people. So ſhall all men vn-
derſtande / that thou arte theiſe Lord God
and ſhepparde, and that they are thy people,
and the ſhepe of thy paſtur, and by this mea-
nes be occaſioned to magnifie and prayſe
thy holy nam for ever & ever.

Preachers
and miſers
heretofore re-
uerenced

A. Timoſ

Heretofore the preachers of thy holi worde
& the faythfull miniſters of the Sacraments
wer had in double honoꝝ accordig to the doc-
trin of the holy ſcripture. But nowe of all
mene they are moſte miſerable. For eſides
the tomoche deſpitefull wordes / wherwith
the wicked Papyſtes laboure to obſcure and
deſace ſomoch as lygbethe in them the good
name of the godly miniſters. Howe cruelly
& agaynſte all order of Lawe are they thruſt
out of theiſe lyuynges / and depriued of all /
that they had in ſomoch that they & theiſe
poore wyffes withe their yonge children
are not only brought to the ſtate of pouerte
but alſo vnto extrem beggeri without houſe

or harbour/without meat/drynk & clothe.
Yea may of them/becaus they wil not be de-
filed with the Idolatre of Antichrist/which
is now receaived agayne into Englande an
howe theye knee vnto Baal/are compelled
to forsake theyr natyū contrie/their parētes
/theyr frendes/theyr lypnyges/ and to trau-
der abroad in strange Realmes/ledying moste
sorrowfull & comfortles liues/but that theye
haue the their good Lorde & merciful father
/which comforteth them in all their tribula-
cyon/and leauesth non without socoure that
put their trust in the.

Thus seist thoue (O moste mercifull fa-
ther) Howe miserabli the face of the chryste
comon weale of England is beyond all mea-
sure defamed. Thus seist thoue/ howe thy
godly doctrine and most holy ordinances are
bitterly abolysed/ and menes traditions set
vp in the place of them. Thus seist thoue/
howe thy glorie & honore that is due to the
alone/ is attributed and geueue to an Idole
of bread & to their wicked Daumets. Thus
seist thoue/ howe the Saluacion/whiche is
thorow faith to be hoped & looked for liye
in the glorious passion/precious deathe/ & tri-
umphant Resurreccion of thy most dere son
and our alone Sauour & Lord Jesus Christ
is nowe reposed in the sinfull merites of
Hypocrites/ in the intercession of Saintes.

The Christ
somewhat
of Englands
miserably de-
formed.

¶ ij. in ceremonies

in ceremonies / in the obseruances of ments
idle imaginacions &c. Thus seist thou / how
thy holy worde is set aside and mans doctri
hath the vppermost hand. Thus seist thou
how thy holy mysteries are to much filthell
defiled of the swynnythe Papistes. Thus
seist thou / howe all thynges in the temples
be done without edifieng. Nothyng is herad
in them but boyng / bellowyng and blaring
. Thus seist thou / howe the fatherli With
oppes and faithfull pastores are vnjustly put
out of their cures / deprived of all that they
haue / banished and handled like shepe appo
ynted to the slaughter / and in the steade off
them whyte dawbed walles / paynted Sep
pulchers full of all filthines & abhominaciō
/ blynde Phariseis / subtile Hypocrites / vn
learned asses / Rompythe fores / Rauenynge
wolves / Lordly Tyrantes / and suche Lyke
pestilences / are appoynted to rule ouer thy
flocke. Thus seist thou / howe thy poore &
myserable shepe are most villly & wretchedly
handled of these pastores / Yea Idoles / theues
/ Robbers / and murtherers / while they are
compelled / wil they / all they / to taste of their
pestilent and poysonfull pastures / to cate of
theyr pharisaicall leauen / and to drynck of
their dirtie and myrie puddles. Thus seist
thou / howe the honorable Maryage of the
Godly ministers is vtterly cōdemned as A
thyng

thyng but also full and true for the minis-
 terie of thy worde and Sacramentes/ and a
 horrible whordome freely suffered/ bores
 with all and winched at. Thus seest thou
 howe the heathen are brast into thyne heri- Psal. 79.
 tage/ haue defiled thy holy temple/ and mad
 Ierusalem an heape of stones. Ah Lorde.
 sence the puttyng downe of thy holy religio The miserys
of the Eng-
lish Christians.
 in England/ we that professe thy name/ and
 wold gladly serue the accordig to thy blessed
 worde & not after the fassyes of men/ which
 we know to be abominable in thy sighte/ are
 become an open shame vnto our enemies/ a
 very scorne and derision vnto them/ that are
 round about vs. They that haue vs/ spoile
 oure goodes. We are eaten vp like shepe. Psal. 44.
 Reasoning our deris frendes & neighbours
 abhoze vs and refuse oure company/ so fear-
 full are they of liffe and goodes. A Verry by
 worde are we become among the Papistes
 and the vngodly people shake theire heades
 att vs. Oure soule is brought lowe euen
 vnto the duste/ and oure hely clea. eth to the
 grounde. for thy sake are we killed all the
 daye longe & are counted as shepe apoynted
 to be slayue. Up Lorde: why sleepest thou
 awake and caste vs not of for euer. Waken
 for hideste thoue thy face: Wilt thoue cle
 ane forget our miserie and oppression: Arise
 O Lorde helpe vs & deliuer vs for thy mercie
 sake

Dñi .

sake

sake. Oh Lord howe longe wilt thoue be
 psal. 79. angrie: shall thy ielousy burne like fire for-
 euer. Doure out thyne inbination vpon
 the heathen whiche knowe the not: & vpon
 the kyngdomes that call not vpon thy name
 . for they haue deuoured Iacobe, and layde
 wayle his dwelling place. Oh remember
 not oure olde synnes but haue mercye vpon
 vs and that sounne: for we are come to great
 mysery. helpe vs, o God oure Sauoure/
 for the glorie of thy name. O deliuer vs &
 forgyue vs oure synnes for thy names sake.
 Wherefor shall the heathen *(The Papistes)*
 saye: Where is nowe their God? Where is
 nowe their Gospell? Oh/ let the vengeance
 of thy seruantes blood that is shedde, be ope-
 ly shewed vpon the heathen in oure sighte.
 Oh/ let the sorrowfull syghinges of the pres-
 uers come before the/ and accordyng to the
 powe of thyne arme preserue those that are
 psal. 80. appoynted to dye. Steere vp thy powre o
 Lord/ and come to helpe vs. Turne to vs O
 gayne and shewe vs the lyghte of thy louyng
 countenaunce, that we may be saued. O Lord
 God of hostes, howe longe wilt thoue be
 angrie ouer the prayers of thy people: howe
 longe wilt thoue fede thome that beleue in
 the with the bread of teares/ and gyue them
 plentye of sorowes to drynke: howe longe
 shall they be a laughing stocke to the Papistes
 : howe

Some longe shall thy vineyard be rooted
in the wynde boze / & be deuoured of the
beastes of the feilde: Some longe shall bre-
hedges be brokene / that they whiche go by /
may plucke vp hir grapes: Some longe shall
it be brent wth the fyre and the haiste: O turn
the agayne thou God of hostes / looke downe
from heauen / beholde and visite thy vine-
yard. Goulde not thy tonge, o God, kepe
not silence / refrayne not thy selfe o god. for psal. 82.
Lo, thine enemies make a murmurynge / and
they that hate the, lifte vp their heade. They
imagine craftely agaynst thy people / and
take counsell agaynst the holy ones. Some
say they / lete vs root them out from among
the people / that the name of Israel maye be
put out of remembrance. for they haue cast
their heades together wth the one consente, &
are confederate agaynst the & thy holpe word.
They shame not to saye / We will haue the
house of God in possession. We will haue
men to beleue / as we list. O more tonge that Psal. 11.
preuaile. We are they that oughte to speake
who is Lord ouer vs: As for the wordes
whiche the faithful preachers speke vnto vs
in the name of the Lord, we will in no wise
heare them, but what so euer goethe out of Iere. 44
oure atone menthe / that will we do. We
will do sacrifice and offer oblations to the
quene of heauen yea as we & our fofathers,

O thy.

O wye

oore kluges and oore heades haue done in
the cities of Iuda and in the stretes and felde
of Ierusalem. For the thad we plentiusnes
of vittalles. Then weare we in prosperite / &
no misfortune came vpon vs. But since we
least to offer & to do sacrifice vnto the Quen
of heauen we haue hade scarcenes of all thin
ges & perp be with sword and hunger. It is
bat losse labour to serue God. O Lorde kep
Malach. 3 & preserve us from this genaracion for euer
Psal. 111. for they are a synfull people / which are o
uerladen with the blasphemies / a froward ge
neracion and wicked childern. They haue
forsaken the their Lorde God / they haue
Esa. 1. prouoked the holy one of Israel vnto anger &
are gone bac wards. There is no truthe in
their mouthes. Their throte is an open se
Psal. 5. pulchere / with their tonges they disceane the
poyson of adders is vnder their lippes / the
fete are swift to shed innocent bloode. They
eate vp and demoure thy people as it weare
bready. Destruction and unhappynes is in al
Psal. 14. their doynges / but the waye of peace they
knowe not / for ther is no feare of God befor
ther eies. O Lord God & our moste mercysful
fath ere looke downe from thy holy hill and
consydere oure miseties. Saue thy people O
Psal. 28. Lorde / and blesse thine heritage. Gouerne
the me with the thy holy spirite / and lifte them
vpe aboue t jere e. um. ca for euer.

Kyse hpe o Lorde and haue pitie on **Sion** Psal. 102.
 for it is tyme/ yea it is hpe tyme fo; the to
 haue pitie on hire. O Lorde let it be thy plea
 sure to deale favourably with **Sion** that the Psal. 51.
 walles of Ierusalem may be buylte. Builde
 hpe o Lorde that spirituall howse with Iu-
 ynge liones/ wherof thy Sonne Christ is the 1. Pet. 2.
 foundaycion & heade corner stone. Be that
 same good Lorde and mercifull God to thy
 congregacion/ that thow haile enere promi- Esa. 66.
 sed to be. Comforte hire/ as the lonyng mo-
 ther cherishe the hire tender babes. As a na-
 turall mother can not fo;gete hire yonge one/
 but that she muste nedese haue pitie on the Esa. 49.
 childe of hire wombe: Euen so o Lorde/ petie
 thow the congregacion of England/ and by
 no meanes suffer the godly people therof to
 fall out of thy rem'v.ances. And although
 oure liſe be ſuche/ that it rather deſerue the
 puniſhment than reconcilement/ anger than
 favour/ deſtruction than preſeruacion/ yet
 o Lorde God/ we moſte humbly beſeche thes
 to forgyue vs dyceſſes/ and for thy names
 ſake yea for thy deere Chryſtis ſake haue mercy
 on vs/ and deale with vs accordynge to thy
 olde accuſtomed goodnes. We haue nothing
 to offer onto thy fatherly gentlenes/ but on-
 ly oure Repentaunce/ oure broken heertes and
 troubled ſpirites/ oure teares/ oure lighnynges
 & oure moſt ſorrowfull ſupplications. Theſe Psal. 51.

The Chriſt
 Sacrifice.

D. v.

we praye.

we poure out before the mercifull throne of
thy deuine maiestie / in the name of Iesus
Christe our alone mediature and aduocate /
moste humbly beseeching the for his sake, for
his dignite and innocencie to haue mercie on
the Godly Inhabitauntes of England / and
on so many as vnfaynedly reuerence thy holy
name, and with the true hearte loue the coming
of oure Lorde Iesus. Let it suffice, o Lorde
that sence the deathe of oure most Christen
Kinge Edward the sixte / thy faythfull seru
ante vnto this daye / thou haiste for oure vn
thankfulnes and wicked lyffe taken awaye
frome vs the holy and glorious gosspe of thy
dere sonne Christe, and suffered hypocrites
to fede vs, yea rather to choke & strangle vs,
with the pestilent doctryne of menes tradis
cions. Looke vpon thyn holy annoyted, and
for his sake haue mercye on vs, blesse vs, and
lighten thy cherful countenance vpon vs, that
we Englyshe men here on the earthe maye
ones againe knowe thy blessed wayes & thy
sauiug healthe among all nations. Let the
realm of Englad be ful of the knowleg of the
Lord Iesus, euen as though the water of the
sea ouerflowed the earth. Let thy word rune
swyftly thorow out all the borders of Eng
land. Let the people therof drinke nomore of,
the dirtie and myrie puddels of the swynnysh
Papistes & filthye Hypocrites, but let them
with the

Psal. 67.

Esa. 11.

Psa. 148

Iere. 3.

Esa. 12.

with the ioye drawe water out of the welles
 of that alone Sauoure / whiche saith: 3ff Iona. 7.
 any man thirst / let hym come vnto me and Apoc. 22.
 drinke. I will gyue to hym that is athirst of Ioan. 4.
 the well of water of lyffe frely. And whoso
 ener shall drinke of the water that I shall gyue
 hym / shall neuer be more a thirst / but the
 water that I shall gyue / shall be in hym a
 well of water springing vp vnto euerlasting
 lyffe. And that thy blessed worde maye haue
 the more free passag / take away from vs those
 Idolatrous Bassmongers / those idle latyne
 Dumbler / those haueu Madianites / those
 Lordly loyterers / those Wolves / those The-
 ues / Robbers / and Furtherers / whiche do
 nothyng elles than payson thy flocke / whome
 thy moste dere Sonne purchased with his
 moste precious dere hearte bloode / and mak
 hawocke of thy sely simple shepe by leading
 them awaye frome the thorowde their dayne
 sophistrie vnto the Dewill & the pope / from
 thy holy worde and blessed ordenances vnto
 the trifeling tradicions & croked yea camred
 constitucions of Hypocrites: And in the stead
 of them place thow godly Bpshopes / lea-
 ners / Preachers / Chryste ministers / faithful tea-
 chers / True spirituall fathers / Lodyng past-
 o-
 rs / euen suche as will diligently seke vpe the
 losse shepe / whom the woulphe Papistes in
 the tyme of their tiriny haue most reched
 scattered abroo

Preachers

Ezech. 34
 Ioan. 10.
 Act. 20.

Luc. 15.

Math. 24

1. Tim. 1.

Sacraments

Latin service

1. Cor. 14

Joan. 4.

Wasse

1. Cor. 10.

Ceremonies

scattered abroad louyngly laye theme on his
shoulders and faithfully bryng them home
agayne vnto the shepe fouldre. gyue thy ho^us
houlde meate in due season be able to exhort
withe wholesome doctryne / & also to counse
and overcome them that speake ageynste it /
& bren with a fervent & vnfaled zeale toward the
settyng forth thy glorie and the healthe of
thy people.

Send vs ageyn to the true ministracion off
thy blessed Sacraments / that we maye know
what they are what they signify & preach vnto
vs yea & that without the corrupcion of mennes
tradicion wherwith at this present they are
most vⁿworthely defiled of thes synners & filthy
papistes. Take awaye from vs the Romish la-
tin seruys which the synners & whorres mutle
in the temples befor thy people with out all E-
dificing & reformation. Be our accusid con-
praers in the English tong that we may know what
we pray & by this means we may by the inspyr-
& truth. Banyshe out of the congregacion that
most vile & stinking ydell the Wasse & reformation
vnto vs the holy & blessed Communion that we eat-
ing together of one bread & drayng of one cupe
may remembre the Lordes deathe & bethakfull
to the.

Downe ouer temples of all poppe abho-
minacions of ceremonies of images of al-
ters of copes of vestmentes of pyxes of crosses
of censers /

of sensers/ of holi water bucketes/ of holi bread
basnetes/ of A bri matones/ & aboue all of 300
latrus priestes & vngodly ignozate curates.

The propiciator sacrifis of the poppe Masse
the wicked opynen of the corporal presence of
A bri in the Sacramental bread the receauing
of the Sacrament vnder on kind the iterrefiō
of Sayntes the doctrine of the Justificaciō of
wozkes the poppe purgatory the wicked tra
diciōs of the Elders with all vngodly custōes
& strange doctrines take thoue a good Lorde a
waye from vs & teache vs by thy holy Spzite
to walke oly in that waye that thou haste a
posted & by no means to turne neyther on the
righte hāde nor on the lefte but all blind;eles
and good ententes layde aside gyue vs grace to
serue the oure Lorde God in such holynes &
Byghtonnes as is accepted before the all the
dayes of oure lyffe.

Akominaci
ons,

Deut. 4.

6.12.

Proue. 30

Esa. 30.

Luc. 1.

O beauly father & moste mercifull Lorde
preserue and sacrefye with thy holy spirit the
vniuersall cōgregaciō nāly the faythful cōgre
gaciō of Englād that as in their baptisme they
hane giuen them selues ouer wholly vnto the
forsakyng the de will the worlde and the flethe
with all their wothes popes lufies & parties
& haue sworne to serue the with all that they
ar able to make euen so they thou the grace
make as were to their professiō & liue accordyng
to their promyse made in their baptisme entag
lyng the me selues.

Godres gra
gations.

them selues with ent no to couerfaicte and
strange religio nor yet defilpung them selues
with the any brighteousnes but walkyng in
that only waye that thoue hayst apoynted.

Serenge in
Christe.

And iuche as thoue the strenghe of thy
Spirite abide still constāte & stedfaste in the
cōfessio of thi truth befor the worldli tirātes
and bellide hipocrites / o Lord cōfirm them
in thy truthe thoue the holy Gooste / and
gine theme grace to persiste and cōtinwe in

Psal. 17.

it vnto the ende / that thoue mayste be glori-
fied by them / and that the truthe of thy holy
woorde maye the more earnestly be receayd
/ embraced and beleued of the Christe weak-
lynges. And howold thou vp their goynges in
thy pathes / that their foote steppes slip not
. Thou haste deliuered them from sinkyng
Sodom / suffer them no more to look backe
towarde it. Thou by the mightie powre &
out streached arme hast brought them out of
sinfull Egepte / & haste fedde them with the
heuely mana / suffer them nomore somothe
as ones to haue a luse to retorne vnto that
lande of bōdage / nor to haue a desire to sitte
amōge the greasy fleshe pottes of Egepte / &
to eate of the fishes / melons / cowcubers / gar-
like / dyones / lekes / & c / wherwith the filthe
Egepcias are fedde. They haue visited & sent
A brist thy Sōne & oure Kinge / suffer them
Math. 2. 1. 2. no more to retorne into wicked Kinge Herode
. They

. They haue put theyr hande to the ploughe
 / graunt that they neuer looke backe agayne **L. c. 9.**
 / but preserve cōtinue & go forward vnto
 the ende. They haue escaped from the filthe
 nes of the world thow the knowleg of the
 & of our Sawayour Jesu Christ, suffer them
 nomo: to be entagled therin & overcode, lest
 the latter ende be worse thē the begynnynge.
 For it had bene better not to haue knowen
 the waye of righteousness, thā after they haue
 knowē it to turne frōe the holy cōmandemēt
 that is geuen them. So myght it be saide of
 them accordinge to the true prouerbe: The
 dogge is tyled to his vomite agayne and the
 sowe that was walshede to hire walowinge
 in the myre.

2. Peter. 2.

Prouerb.
16.

. The weakeliges and suche as are not yet
 perfectly stablyshed in thy true relygeō, but
 like reedes wauer with every wind of doctre
 / o Lord cōfirm thow & mak them thorowly
 strōg in the knowledg of thy truth that they
 withe a cōstate saythe & lustie courage maye
 both beleue & cōfesse the befor the tyrātes of
 the world that thou alon art the Lorde and
 that ther is no truth necessart vnto saluatiō
 / but that only, whiche is contayned in thy
 holy Scriptures.

weakeliges

. To them that are in bondes for the cōfess
 sion of thy truthe gyue thow grace, o most
 louyng Lorde, to reioyse, that they be counted
 worthy

Gods profess
ners,

worthy of thy fatherly goodnes to suffer Be-
 take / in fany / exresōmet / losse of goodes &c
 / for the name of the Lorde Jesu / to be per-
 suaded that the afflictions of this life are not
 wo:th of the gloz / which shal be shewed by
 on the Sōnes of God in tyme to come / not-
 withstanding that their trouble / whiche is /
 short & light preparethe an excedyng and
 eternall waighte of gloz bynto them / whiche
 looke not on the thynges which are sene / but
 on the thynges whiche are not sene: Agens /
 that if they dye with the Christ / they shal allso
 lyue with the Christ / and if they suffer with the
 Christ / they shal also reigne with the Christ.
 And as for them that for fear of liff or loss of
 goodes / or els for pleasynge the byer powres
 are outwardly gone frome thy true relygiō /
 and with the their bodys serue Baal / yea and
 that agens their owne cōsciēce / whā in their
 heartes they wishe all ydolatrous & strange
 worshippinges vtterly to be abolyshed / that
 the we alone mightest be glorified & honoret:
 we moste humbly beseeche the to pardo their
 imperfeciōs / and to forgiue their ifirmetes
 / which by the prophet speaketh of thi Sōne
 cōcefyng the weak & feareful on thys mā-
 ner: A bycosed Reed shal be not breake / and
 flaxe that begynneth to burne / he shal not
 quenche. O Lorde healse their dubelisse. En-
 crease their faythe. Make them sit dge with
 thy holy /

A. Ro. 5.

Roma. 8.

1. Cor. 4

2. Timo 2

Backsliders
for feares

Esa. 42.

Math. 12.

Marc. 9.

thy holy ~~S~~plrite/that that whiche they in
 wardly beleue they may outwardly confesse &
 worke accordyngly, though they losse bothe off
 goodes and lyffe do enseue. ~~G~~ue them
 grace allwayes to haue before their eyes
 theiſſauenges of thy dere Sonne and oure
 louyng Saupoure Ihesu: Iesu: 3f any man
 will folowe me, lette hym forsake hym selfe Math. 16.
 and take vp his crosse and followe me. For
 whoso euer will saue his lyffe/ shall losse
 it. And whoso euer shall loose his lyffe for
 my sake/ shall fynde it. What shall it proffyt
 a man though he should winne all the whole
 world, yf he lese his own soule? what shall
 a man giue to redeme his soule agayne with Marc. 10
 all: Item/uerely I saye vnto youe/there is
 no man that forsaketh the howse / or brether
 or sisters / or father or mother / or wiſſe or
 children / or landes for my sake and the Gos-
 speles, which shall not receaue an hundreded
 fouldes more in this lyffe, howses and bre-
 therne/ and sisters/ and mothers and childre
 and landes, with the persecutions/ and in the
 worlde to come euerlastyng lyffe. Ageyn/
 who so euer shall confesse me before men Math. 10
 hym I will I confesse also before my fathere
 whiche is in heauen. But who so euer shall
 be ashamed of me and of my wordes among Marc. 8
 this aduouterous and synnfull generacion
 of hym shall the Sonne of man be ashamed
 when he

when he cometh in the glory of his father
with the holy Angells.

Enemies to the Gospel for lacke of knowalch
Nowe as touching the enemies of thy
worde/wherof some syne of ignorance and
fo; lacke of knowleg, some agayn of obstynat
malice and pretended hate and make warre
agaynst thy true religeon, we moste humbly
beseeche the for Christs sake fauorably to
beholde theme that ignorantly and of a blind
zeale toward the tradicions of their Elders
and not of a malicious hearte hate the
Gospel of thy dere Sonne and persecut the
Preachers of the same. Bryng theme, O
Lorde, into the knowlege of their errours
and blyndnes, that they maye repent/believe
and amende/which madest Saul of a wolff
a lambe, of a persecutore a Preacher, and of
a Tyrante an Apostle. Make theme of the
enemies of thy truthe, earnest louers and
feruent embassers of thy truthe. Turne
their harde and stony hearte in to a fleshye
softe and gentle hearte. Make theme wyse
bottels apte to receaue the wyse/ sweete and
pleasaunte wine of the Gospel. Make them
as zelous in setting forth the truthe of thy
worde, as they haue heretofore bene in the
hauncement of the blynde and vntruefull
tradicions of mene. Be merciful vnto them
blesse theme, and lyghten thy countenaunce
vpon theme, that they may know thy waies
and thy

Act. 9.

Ezech.

Matsh. 9

Psal. 67.

and thy sayng healthe. Replyng the theme /
withe thy holy spirite and withe the graces
of the same / that as they are thy creatures
withe be / so they maye be saued withe vs.

But those / O Lorde / whiche are thy
sworne enemyes and of a sett purpose even
ageynste their owne conscience and contrary
to their knowlege persecute the glorious Gos
spell of thy derely beloved sonne and the tru
fauourers of the same / and will by no meanes
be reconciled / nor leane vnto the truthe / but
goe for the dayly more and more to hinder the
fre and ioyefull passage of thy holy word / &
to withdraue so many as they can from be
leuyng / receauyng and embrasyng the same
seyng they synne the synne vnto deathe and
are not to be converted) O Lorde / haiste the
to root them vp from the face of the Earthe
that they be no more stonblyng blockes to
the weake Christians. Destroie thou them

Enemies to
the Gospell
of set malice

i. Ioan. 5.

O God / let them perishe thorough their
owne imaginations. Caste them out in the
multitud of thier vngodlynes / for they haue
rebelled ageynste the. Rayne thoue snares
fyrre / brimston / storme and tempeste / vpon
them / let this be their porcion to drinke. Let
them be confounded and put to shame / that
seke after the lyues of the faithfull. O let
them be turned backe and broughte to confu
sion / that imagine mischefe ageynste the

Psal. 5.

Psal. 11.

Psal. 37.

E ij.

. Let

Let them be as duste before the wynd / and the
Angel of the Lord scatterig them. Let their
way be dark and slippery / and let thy Angel
o Lord persecut them. Yea let sudden distric-
tion com vpon them vnwares / and the netes
that they haue layde preyely / catche them
selues / that they maye faull into theyr owne
myschance. Let the swordes that they drawe
outgo thorow their owne hartes / and the
bowes that they haue bided slea them felica

Let the armes of the vngodly be broken / &
let the wicked perishe and consume as the
fatte of lambes / yea as smoke let them con-
sume awaye. Destroye them for euer / and
plucke the out of their dwellg and root them
out of the lande of the liuyng. Breake their
treethe (O God) in their mouthes / smyte the
chawebones of the Lions / o Lord / let them
faull awaye lyke water that runneth apace /
and whan they shoute arrows / let them be
rooted out / let them consume awaye lyke a
snayle / and be lyke the vntymly frute of a
woman / and let them not se the Sunne.

Stand by o Lord God of hostes / thou art
God of Israel / to visite all beathen / and be
not mercifull vnto them / that offend of ma-
licious wickednes. Pour out thyn indigna-
tion vpon them / and let thy wrathfull dis-
pleasure take houlde of them. Let them be
combred with shame and dishonore that sette

to

psal. 51

psal. 59

Psal. 59

psal. 69

psal. 71

to do thy people euill. Dothome to them as
vnto the ~~Medianets~~ ~~Medians~~ vnto ~~Elifera~~ ~~Elifera~~ and vnto ~~psal. 33~~
Zabin at the broke of Biron, which perished
at Endo2, & became as the dong of the earthe

In fm. Let them be confounded and turn ~~Psal. 129.~~

ned backwarde / as many as haue euill will
at Sid. Let them be euen as the grasse grow
yng vpon the howse toppes / whiche withe
reche afore it be plucked vp. But let al those
that loue the and thy blessed worde / be ioy
full / mery and glade. Let them continue /
prosper / floreye and triumphe in the their
Lorde God for euer. Let their ioy & mirth
be sounde and euerlastyng / euen suche ioy &
mirth as no man shall be able to take away
from them.

Let sinkyng Babilon faul
downe / and let the newe and heuenty Jeru
salem be buylte vp ageyn. Let the venomous
dragon, that filthy beaste, that false Prophet
and that purpled whore of Babilon shortly
come to confusion / that all the glory may be
gyuen to the Lambe that sitteth with the in
the throne. Kill Antichryste that Sonne off
perdition withe the breathe of thy mouthe /
that thou alone mayst be knownen to be the
Lorde.

O moste louyng Lorde and o more
benenly father / when thou shalt deliuer
thy people out of captiuitie / then shall Jacob
reioyse and Israell be ryghte glade. Yea then
shall the moother of the faythfull be filled /

Apoc. 18.

Apoc. 12

13. 19. 21.

Apoc. 7.

2. thess. 2

psal. 53.

psal. 126.

with the laughter, and their tongue with the ioye,
therefor most humbly beseeche the o Lord,
to turne oure captiuitie as the riuer in the
South: that they which sowe in teares,
may reape in ioye. Turne the agen o Lord
at the laste & be gracious vnto thy seruantes.

Psal. 90.

O satisfie vs with the thy mercy & that some
so shall we reioyse & be gladd all the dayes
of oure lyffe. Comforte vs agen now after
the tyme that thou hast plagued vs and for
the yeres wherin we haue suffered aduersite
So shall we with the ioyfull heartes & merry
voices syng continuall prayses to thy glorious
& blisfed name which with thy only begotte
Sonne Jesu Christ oure alone Sanioure
and with the holy Ghoste that moste
sweete Comfortour lyuest & reignest
one alone true, lynyng immortall
and Euerlastyng God
woulde with the oure
ende

Amen.

psal. 70.

Let all such o Lord as des
syghe in thy saluacio
saye alwaye

THE LORD BE PRAISED.

(r)

